Argumentum ad Hominem;

OR AN

ARGUMENT

AGAINST

Protestants,

WHO HOLD THAT

PAPISTS,

Quà Tales;

Or, Living and Dying PAPISTS may be saved.

By *Thomas Whorwood.*

Only fear the Lord, and serve him in truth, with all your heart; for consider what great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your King. 1 Sam. 12. 24, 25.

Curse ye Meroz (said the Angel of the Lord) curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty. Judg. 5. 23.

If it be of God, ye cannot overthrow it, lest haply ye be found to fight even against God. Act. 5. 39.

Arise, O God, maintain thine own Cause. Psal. 74. 23.

Excutite pigritiam, non est res levis quam audituri estis. Chrisost.

Habent artificium, quo prius persuadent, quam doceant, Veritas autem non suadendo docet, sed docendo suadet. Tert.

——Si quid novisti rectius istis,
Candidus imperti, si non his utere mecum. Hor.

LONDON,

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TO THE

KING.

May it pleaſe your Majeſty,

THis following Diſcourſe and Argument were written almoſt ſeven Years ſince, by means of the Provocation, and in ſome ſort, Challenge, of a Doctor in Divinity, and Head of a College in your Majeſty's Univerſity of Oxford; upon his faithful promiſe to return me an Anſwer thereunto, if I would ſend him a Copy thereof: which I willingly, and ſhortly afterwards did, by a perſon of Learning and Worth, a Doctor, and Governor of a Houſe alſo, in that famous Univerſity. To which Diſcourſe and Argument I have received no Anſwer, either from the Doctor in Divinity, or any other perſon; nor do I believe that any Anſwer can be given thereunto by any ſort of Adverſary, be it Prælatiſt, Pontifician, or other, eſpecially and particularly, by any contrary minded perſon among thoſe who do profeſs themſelves to be of the Church of England, and which do own and receive the Faith eſtabliſhed, by Authority, in the Church of England. The Argument, at firſt, being intended Ad Hominem, *is now accordingly made publick; that is to ſay, to the Proteſtant Party; but, moſt particularly and principally againſt every perſon in Communi-*

on with the Church of England; who, through Fondness, Fearfulness, or Falshood then held, and now profess to hold; That Papists, Quâ Tales, *that is, Living and Dying Papists to be capable of Salvation. The Question in Controversie between the Doctor and my self, being of great importance to the Salvation of Souls, and, I hope, of some proportionable Acceptance to your Majesty;* scil. *Whether a Papist,* Quâ Talis, *that is to say, living and dying a Papist, can be saved? which I deny; and no Answer being returned to my Argument, nor, in my judgment, can be by any rational Resolution: Upon my being earnestly requested, long since to print the Argument, I did, in obedience to an Act of Parliament of your Majesty's making, for the restraining of the Press, carry my Papers of this following Discourse and Argument,* Verbatim, *without Addition or Diminution, to the then Vice-Chancellor of* Oxford, *and also, to others in Authority, to have Allowance for the printing of the same; promising to blot out,* Quicquid erat Sanæ Doctrinæ aut bonis moribus contrarium; *that is, what was therein by them to be reasonably excepted against. Having left my Papers to the perusal of the Vice-Chancellor for more than six Weeks, I attended him for the Restitution of my Papers, desiring his* Imprimatur *unto them; which he positively refused to give, without any cause to me communicated. Whereupon I did forbear to print my Argument, and have hitherto forborn: for which my forbearance, in obedience to your Majesty's Act of Parliament aforesaid, I shall be glad of help from your Majesty's Councellors, and Conforming Clergy (by whose means such matters deplorably, with their dreadful and irreparable Consequences too oft befal us) to make me an Account to Almighty God, for that my distracting and distrustful Obedience. Because,* Non est ita adolendum Principibus, ut divinarum literarum veritas negligatur; *that is, we may not so appease or please Princes, as to set at nought, or neglect the truth of the Holy Scriptures: And the Command of God is, in his Holy Word,* When thou art converted,

Luk. 22. 32.

verted, ſtrengthen thy Brethren; *and*, We ought to obey God, rather than men. *And, no Act of Obedience can be done for God's ſake, which is an Act of Diſobedience to God himſelf; for, ſo to command and teach, is to teach an Act for Obedience to the Luſts and Wills of Men, not an Act of Obedience to the Law and Will of God: for, without doubt, if it were known, as certainly, by this Argument of mine, or by the means thereof, with the aſſiſtance of your Majeſties Power and Authority, it may and ſhall be known, whether Papiſts, living and dying Papiſts, can be ſaved. And this my Argument ſhall appear to be of Irrefragable Authority. It is not to be ſuppoſed, but many who died Papiſts ſince the Vice-Chancellor refuſed to give me his* Imprimatur, *would not have died Papiſts: and as now may reaſonably be hoped, many that are Papiſts will not continue Papiſts: Nor any who never were Papiſts, will ever become Papiſts. And if the Concernment to Souls premiſed be more than probably true, how ſhall I be able to ſtand in the Judgment, for obeying; nay, yielding ſuch Obedience to that your Majeſty's troubleſome and nefarious Act of Parliament? Becauſe we are told by the Word of Truth*; To whom ye yield your ſelves Servants to obey, his Servants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs. Be wiſe now therefore, O ye Kings; be learned, or inſtructed, ye Judges of the Earth: ſtand in awe, and ſin not: for Evil ſhall hunt the wicked perſon, to overthrow him. *Let it therefore be your Majeſty's care, by the beſt Counſels and Converſe, to reform that, and all other ſuch Acts of Parliaments, and perſons of notorious and National Error and Evil in your Majeſty's Countries and Dominions; to rectifie or remove all Privileges of Parliaments and of Perſons, which are,* Contra Apoſtolum, & contra Deum; *whereby the Government becomes a Cauſe of Sin; and for which cauſe God ſends ſorrow to our Souls: and to ſeparate between the precious and the vile perſon. That the God of the whole Earth may in all things be glorified; who is*

Act. 5. 29.

Pſal. 1. 6.

Rom. 6. 16.

Pſal. 2. 10.

Pſal. 4. 4.

Pſal. 140. 11.

Jer. 15. 19.

Iſa. 54. 5.

1 Pet. 4. 11.

Rev. 19. 14.

King of Kings, and Lord of Lords. I have oftentimes lamented the Divisions in this, and other your Majesty's Kingdoms; but especially, the Divisions and Differences in the Church of England: which were, in my judgment, so causeless, that I have offered my self to be one of ten men, to undertake the reconciling all the Differences and Divisions among us, by the Mediums of Natural, Moral and Theological Principles, to a degree of convincing the Adversaries, or to a discovery of them to be persons which hated to be reformed: if the Dissenters proved to be of the former sort, then they would gratifie my Undertaking; if of the latter, then they should grace it. But my Condition was too private and perplexed to bring that weighty desire, rather than design, to trial; the most difficult and concerning part whereof would, I suppose to be agreed by all, have been the reconciling of our Reformed and the Romish Churches. May it therefore please your Majesty to pardon my boldness in begging your

1 Thes. 1.3. Heb. 6.10. *leave and liking of this my Labour of Love to Souls; and to assist me, if not as of my Party, yet as my Protector, with the Power with which you are intrusted, and for which you are entitled* The Defender of the Faith. *Let it be your Majesty's pleasure to give me leave to improve this Argument to the utmost I am able, with your Royal Privilege of printing it, and other my Labours, as God shall influence and enable me, from time to time; for which I will be accountable, and the which I will own and acknowledge with the Subscription of my Name: and I doubt not but God will*

Act. 2.47. *bless them with Conquest and Increase. The* Adding to the Church daily such as should be saved. *Let not your Majesty's ears be open to any censuring Calumniator, or any ex-*

Job. 38.2. *travagant Deceiver's darkning discourse, and Objections of Papists bred up in Ignorance invincible, and the like; and judging my Undertaking rather uncharitable, as to the Being of Souls departed in the Romish Tridentine Obligation to Idolatry; than charitable, as to the Recovery of Souls from that Tyranny; for all Futurity, to Salvation. For the pre-*

mention of which, and such like hindrances to your Majesty's Perceptions, and my Progress: Let it please your Majesty to command such troublesome, not trusty Opponents, to put their Objections in Writing; and that the first controverted Question be; Whether English Apostates to the Church of Rome, living and dying Papists, can be saved? because it is reported that many, and some of them no mean persons, are Apostatized from the Church of England, to the Church of Rome: A matter (if true) of greater moment, and cause of mourning, than hath been manifested among us in the behalf of our Mother the Church, which hath been bereft of several; some Eminent, Sons & Daughters, with little or no Lamentation (God help) as if it were no loss to them or us. St. Paul's desire and Prayer to God for Israel was, That they might be Rom. 10. 1. saved; and I hope your Majesty's desire and Prayer to God for his Israel under your Government is, That they may be saved. And also, for the Apostates, though (at present) forlorn and inexcusable Apostates: And that your Majesty will use your utmost endeavours; as for the preservation and 1 Cor. 16. 13. confirmation of the former in the Faith wherein they stand, so also for the Recovery of the latter (from the error of their Jam. 5. 20. way) to the Faith from which they are fallen; and that with- 1 Tim. 5. 12. out an unconcerned delay: for, if the Date of Repentance be out, the Day of Grace will never dawn more: And more happy is he which never beginneth any thing which good is, than Judas, and other Apostates; whose End is worse than their Beginning: For, it had been better for them not to have 2 Per. 2. 21. known the way of Righteousness, than, after they have known it, to turn from the holy Commandment delivered unto them. Our Saviour said to his Disciples, Take heed that no man Mat. 24. 4. deceive you: A Cautionary Command, which requires a better direction and assistance than a Circumspecte agatis affords, for its observance. In order therefore, to your Majesty's better, and, as near as may be, accurate Obedience to that conciliating Counsel, and Evangelical Command of our Lord and Saviour; be pleased to let that mind be in you, which

1 Sam. 13.14. *which was in the Man after God's own Heart, the Princely Prophet* David; *who, for our reading, hath left us his reſolution; ſaying,*

Pſal. 101. 3. I will walk in my Houſe with a perfect Heart.
4. I will take no wicked thing in hand; I hate the ſins of unfaithfulneſs, there ſhall no ſuch cleave unto me.
5. A froward heart ſhall depart from me: I will not know a wicked perſon.
6. Whoſo privily ſlandereth his Neighbour, him will I deſtroy.
7. Whoſo hath alſo a high look, and proud ſtomach; I will not ſuffer him.
8. Mine eyes look upon ſuch as be faithful in the Land, that they may dwell with me.
9. Whoſo leadeth a Godly life, he ſhall be my Servant.
10. There ſhall no deceitful perſon dwell in my houſe: He that telleth lies ſhall not tarry in my ſight.
11. I ſhall ſoon deſtroy all the Ungodly that are in the Land, that I may root out all wicked doers from the City of the Lord.

Be your Majeſty pleaſed to æmulate that good King in thoſe great Graces; that no evil cleave to your fleſh, nor cleave you from your faith, and from your friends which are faith-
Pſal. 35.16. *ful. With your Flatterers are buſie Mockers, which ſeek the Overthrow of your Crown and Conſcience; whilſt they ſenſually comply with you, and delightfully deceive you. The*
Rom.14.16. *Corruption of what is beſt is of all Corruptions, the worſt.* Let not then your Good be evil ſpoken of. *Take good heed*
Prov.24.28. *therefore, that no man deceive you: and take good heed alſo, that you deceive no man. To which ends and purpoſes, take good heed to diſcover if any man hath deceived you; in reſpect to your ſelf as a Man, an Individual; and with reſpect to your ſelf inveſted with Majeſty, as Magiſtratical. To this purpoſe therefore,*

fore, be Your Majesty pleased, to take your Actions and Opinions into consideration and Examination; and to try if no man hath deceived you, by deluding or seducing your Majesty into erroneous Opinions and Actions; especially and most particularly in the behalf of Papists: and principally, That Papists, living and dying Papists, may be saved; whereof I cannot but be jealous, for this reason among many; because I find Dr. Tillotson, *Your Majesty's Dean of* Canterbury, *to be of that judgment; who hath, to that purpose, preached before Your Majesty, and published in print to the World, in his Sermon upon the fifteenth Verse of the third Chapter of St.* Paul's *first Epistle to the* Corinthians, *this passage following, word for word; scil. Besides that the great hazard of Salvation in the* Roman *Church (which we declare, upon the account of the Doctrines and Practices which I have mentioned) ought to deter any man much more from that Religion, than the acknowledged possibility of Salvation in it ought to encourage any man to the embracing of it.* Tillotson. Note.

By which passage it appears, that Your Majesty's Dean is of Judgment, that there is a possibility of Salvation in the Roman *Church; a dangerous and noxious false Doctrine: And the more, being delivered by a Divine, a Doctor, and a Dean of Your Majesty's making, of the Prime Metropolitical See of our English Church; and that in a Sermon before Your Majesty. To which kind of Discourse and Instruction, Belief is a previous Requisite. If Your Majesty find your Judgment insnared, not to say corrupted, by that, or other means, for the more ease minding, and ready amendment of that destructive Error by Your Majesty and Your Ministers; let it please Your Majesty to command Dr.* Tillotson, *and all of his Judgment among us, in that detestable piece of Iniquity (who, for ought I hear, are silent, as to the importuning Your Majesty against the Papists, in these days of our exercised Devastations; and not only plotted, but perpetrated destructions of us: and Your Majesty, I cannot but fear, in some measure, slow, by their means, if not dissatisfied to use the means*

 established

eſtabliſhed by Law, and other neceſſary means for our Defence againſt the Papiſts, and for the Subverſion of Popery among us profeſſed and practiſed: To the Corruption of our Conſciences, to the Confuſion of our Commonwealth, and to the Damnation of Souls.) Let it pleaſe Your Majeſty, I ſay, and pray, to command Dr. Tillotſon, *and all of his*
Iſa. 41. 21. *Fudgment among us, to bring forth their ſtrong Reaſons for that their mercenary, rather than merciful Error. In which* Tantò errant perverſiùs, Quantò ſentiunt clementiùs;
Aug. *as St.* Auguſtine *ſpeaks in ſomewhat a like caſe: that is, They offend ſo much the more miſchievouſly, by how much the longer they ſo judge mildly; or, as they, with great guilt, term it charitably. And upon their producing their Cauſe in the behalf of that Error, I had almoſt ſaid Hereſie, I will not doubt, by the leave of God (if this Argument ſave me not the Labour) to diſcover unto Your Majeſty the principal means of our Diviſions, and a principal means for our Reconciliations; in ſuch a manner, and to ſuch a meaſure, as I hope, by the Mercy of God, ſhall be to the Confirmation and Conſolation of Proteſtants; and to the Illumination and Converſion of Papiſts among us, and elſewhere alſo. And ſo being agreed what is the Unity of the Spirit, we may together, by*
Eph. 4. 3. *the bleſſing of God,* Keep the Unity of Spirit in the Bond of Peace. *In the mean time, whilſt this great and (I hope in Your Majeſty's Fudgment) good Work is doing, be Your*
Lament. 1. 20. *Majeſty intreated to take an effectual Courſe for the preſerving us from Fire and Sword; for, at preſent, abroad the Sword bereaveth, and at home there is as Death. Be your Majeſty intreated to prevent our being any more deſtroyed or diſturbed, from being burned or butchered by the Papiſts, our moſt irreconcileable, and worſt of Enemies.*

Whoſe Zeal is without Knowledge.
Whoſe Love is without Sincerity.
Whoſe Prayer is without Faith.
Whoſe Faith is without Fruits.

Whoſe

Whoſe Religion is Rebellion, and
Whoſe Faith is Faction; whatſoever any halting
Hypocrites do, or can ſay to the contrary.

Be Your Majeſty intreated to truſt no Perſon for your Friend which is an Enemy to your Faith: and, as you deſire to defend your Forts with Courage and Fidelity, ſo much more intend the Defence of Your Faith with all good Conſcience and Sincerity; for, Without Faith it is impoſſible to pleaſe God: *and,* Without Holineſs, no man ſhall ſee the Lord: *in whom only we have Hope; and from whom only we can have, and ought to look for, Help. Be Your Majeſty intreated to be favourable to my fears, in Your behalf for Your long tollerating Papiſts an opportunity of deſtroying us, and their taking it; and Your Majeſty's unwary preferring Advocates for Papiſts, to the continuance thereof to places of Truſt, which are not men of Truſt; the moſt ready way to have any Truth or Intereſt to be betrayed.* Heb. 11. 6. & 12. 14.

I conclude all with my Prayer uſed for Your Royal Father when I was with him in his Wars, and which I uſed for Your Majeſty when You were in Your Wants; as therefore, when You were in Your Exiled Condition, ſo now in Your Exalted Condition; that Your Majeſty may do thoſe things which are pleaſing to God, and profitable to Men; and that you may live and die in the Favour and Love of God, and all good Men, is the Prayer, and ſhall be, (with Your Majeſty's leave) the Endeavour of

Aprilis 10mo.
1679.

Your Majeſty's

Loyal and

Loving Subject,

Thomas Whorwood.

TO THE
READER.

Reader,

IF thou be of the Congregation of Christ's Flock, or of their Company which pray that the Word of the Lord may have free Course, and be glorified; and that we may be delivered from unreasonable and wicked men; knowing by sorrowful experience, that all men have not Faith, or, at least, live as if they had not: and which is out of measure miserable, many Miscreants are amongst us, which deny or deride the Faith, and jest at such as either put on Sackcloth, or have it put upon them. Accept of this endeavour of Service to God, and his suffering Servants, which have not the Faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. *Be strong in the Lord, and in the power of his Might*, against the most inexcusable discouragements, and destructive disadvantages, to the love of our Saviour's Precepts, and Loyalty to our Soveraign's Prerogatives, that were ever executed in this Kingdom by the worst of Generations; *Which set not their heart aright; and whose spirit cleaved not stedfastly unto God: And wilt thou not visit for these things, O my God? And shall not thy soul be avenged on such a people as this? Consider it, ye that forget God* (or rather, forego him) *lest he tear you in pieces, and there be none to deliver. It is unknown what one day will bring forth.* Now is the time for us to accept of Grace, and now is the time for us to be accepted with Grace: *Aut nunc aut nunquam*; *Now or never.* It would trouble their patience, and give them more than sufficient Cause of clamorous Complaints; from whose hands dolorous Doles

2 Thes. 3. 1,2.
Psal. 69. 11.
James 2. 1.
Ephes. 6. 10.
Psal. 78. 9.
Jer. 5. 9.
Psal. 50. 22.
Prov. 27. 1.

are

are now dealt; to see persons of Archontical Faults preferred before Men, were they of the number of Orthodoxal Faith; matters to be spoken of in the World to come of Righteousness and Equity, not in this of fleshly Inflammations and Iniquity. *Cicero* similized well when he said; *Ut quidam morbo & sensus stupore suavitatem cibi non habent: Sic libidinosi, avari, & facinorosi veræ laudis gustum non Habent.* Had he been a Christian, he would have said, *Veræ pietatis gustum non habent*: as well knowing Moral Turpitudes to be of much greater offence to Holy Souls, than Natural Turpitudes can be to Humane Senses. Marvel not, my Fellow-Christians and Country-men, if the World hate us, if wicked Men hate us; but let us conscionably and carefully continue obedient to the Faith, valiant for the Truth, and heedfully to walk in all the Commandments and Ordinances of the Lord blameless; not murmuring, as some have murmured, & were destroyed of the Destroyer nor be we Idolaters, as were some of them; who sat down to eat and to drink, and rose up to play. And, as some protected, priviledged and preferred are amongst us; who worship Creatures and Images in most reproachful manner to Christian Religion, and to the just provocation of God Almighty's furious displeasure against us; so as we may have great cause to fear the Romanists depriving us of our Religion and Nation. Mixture of Policy may seem powerful, but the Mystery of Godliness can only prove puissant: so that Honesty is the best Policy; and pure Religion, which is undefiled before God and the World, is the only means for a man to become a Residentiary in the Rock of Ages.

Cicero.

1 Joh 3.13.

Act.6.7.
Jer.9.3.
Luk.1.6.
1 Cor.10.10.

1 Cor.10.17.

Joh.11.48.

James 1.27.

Maii 13^tio.
1672.

A Demonſtration for the Subverſion of Popery, becauſe it profeſſeth and practiſeth Idolatry. And an humble Demand of the Exiling of Papiſts from out of our Engliſh Iſrael, *and the Dominions thereof, becauſe they are Idolaters; having had a firſt and ſecond Admonition, according to the Command of the Apoſtle of our Lord and Saviour; that, a Heretick, after the firſt and ſecond Admonition, we reject.* Titus 3. 10.
And alſo, That we fly from Idolatry, 1 Cor. 10. 14.

By Thomas Whorwood.

Upon a Promiſe from a Friend, that he would anſwer it; and which is accordingly expected from my Adverſary or Adverſaries: or hoped that my Expectation ſhall be anſwered by Authority.

Qui Deum amat, Deum audit; Qui Deum audit, Prævaricari cum Deo non audet.

My

My Learned Friend,

UPon Information from the Hand, whoſe Bounty gave Being to our firſt Converſation; that if I would ſend my Argument to prove Papiſts, *Quà Tales*, to be incapable of Salvation, you would make thereto an Anſwer. In hopes of better performance from a perſon of your Place and Parts, than promiſes of this nature, made to me formerly, have been attended; I have credited the Meſſage, and accepted the Motion. But, by way of *Prolegomenon* to our following *Polemick*; you may pleaſe to underſtand; *Oſtium quod mihi per gratiam divinam apertum eſt, & quod tibi aperui, magnum eſt & operoſum, & Adverſarii multi.* But how you come to be one of the number, and that in ſo notorious a degree, as to appear a Champion for Idolatrical Devotions, is that which hath ſet me at a great diſtance from you in Judgment; and will in Affection too, if you partake with thoſe *who profeſs that they know God, but in their works they deny him*; for, *Do I not*, nay, ought I not, to *hate them which hate thee, (O my God;) And am I not*, nay, is it not my duty to be, *grieved at them which riſe up againſt thee? Yea, I hate them with a perfect hatred, even as though they were mine Enemies*: or rather, as the *Septuagint* and *Æthiopick* Tranſlations render the Text; *Inimici facti ſunt mihi*; that is, *They are made to me Enemies*: ſo that they may not be to me otherwiſe, and thoſe of the worſt ſort. For, I ſuppoſe, in all men's eſteem, no Foes are like thoſe which are Foes of the Houſehold; and no Foes of any Houſhold, like the Foes of the Houſhold of Faith; and no Foes of the Houſhold of Faith, like

1 Cor. 16.10.

Tit. 1.16.

Pſal. 139. 21, 22.

Mat. 10.36.

Gal. 6.10.

thoſe which are ſpiritually wicked in High Places, and
1 Tim. 6. 5. in whom confidence and conduct are repoſed: *Who, ſuppoſing Gain to be Godlineſs, make Merchandize of Souls*: From which ſort of men we are exhorted by the Apoſtle *Paul* to withdraw our ſelves perſonally. And my humble Petition (hereby) to the King is, that all ſuch men may be withdrawn from amongſt us politically: which I do not only hope, but believe, his Majeſty (if they continue obſtinate in their Idolatrous Tenets and Practices) will grant and execute with expedition; unleſs better reaſon can be ſhewed by the Papiſts, or their Partakers, againſt (this) my humble, and, *ex animo*, efflagitated Petition; and that of Right too; than hereby is, or ſhall, by God's Grace, upon occaſion, be ſhewed for the very needful and timely Grant thereof; it being not only the King's duty to God, and his true Subjects; but His Majeſty's perſonal and particular Intereſt ſo to do. Firſt, his duty; becauſe God
Rom. 16. 17. hath commanded, that thoſe be marked & avoided which cauſe Diviſions and Offences, contrary to the Doctrine we have learned: of which ſort, the Papiſts are the moſt dangerous. Secondly, It is His Majeſty's Intereſt ſo to do; *Nihil enim citiùs Regna ſecat, quàm Secta*; that is, *Nothing ſooner rents or determines Kingdoms than Sects or Factions*; of which ſort, the Papiſts are the moſt deviliſh.

See the Apology reprinted in the behalf of the Papiſts, pag. 15. It is confeſſed by the Author of the Apology in the behalf of the Papiſts; *ſcil.* that, where the name of Proteſtants is unknown, the Catholick Magiſtrates (believing it to be erroneous) do uſe all care to keep it out: How much more then ought the Proteſtant Magiſtrates, of *England* eſpecially (where the name and nature of Papiſts are, upon ſeveral ſorrowful Experiments, too well known, not only to be erroneous, but falſe; not only falſe, but idolatrous; not only dangerous as Cauſers of Diviſions amongſt us, but deſtructive, by bloody Aſſaſſinations and Slaughterings of us) to uſe all diligence to reform them, or faithfulneſs to remove them from amongſt us? that it

may

may never be said to our pitiless Reproach, and unspeakable Sorrow; *Aluistis incendium quo nunc ardetis*; that is, *You have fed a Fire in your Bowels which shall burn your Bodies*; which, God forbid. That person which will be to a People as the mouth of God, must take out the Precious from the Vile. What so dangerous Enemy is there, as he that is taken for a Friend? What so odious a Traitor, as he that is a Betrayer of Souls? Who so bold and base a Betrayer of Souls, as he which professeth himself a Gospel-Guide, *And teacheth for Doctrines the Commandments of Men*? Before I make farther progress in our present Controversie, accept the Exception of my (abused) Soveraign, out of all expressions in, or reflections from this discourse: and as for all, or any other person or persons, of what Learning or Liberty whatsoever, who are contrary minded to the Faith I profess, and herein assert (whom I take to be rebukable to a withstanding them to their face, because they are to be blamed; and to whom place is not to be given by subjection, no, not for an hour, that the truth of the Gospel may continue with us) I fear them not, nor shall I fawn upon them for their favour: *For our conversation is in Heaven*; *from whence also we look for our Saviour the Lord Jesus Christ*; *who shall change our vile Body, that it may be fashioned like unto his glorious Body*; *according to the working, whereby he is able to subdue all things unto himself.* I have hitherto been in my subjection to the Crown; *Integer vitæ, scelerisque purus*, for ought I know; and that above most of my Equals, and many of my Betters: and, to be particular, more than all the Papists, who, in the days of Battel, did bring the late King (of mournful memory) but little help, and much hatred, and ever came for their own ends: But never did I think that to have been one of them, towards which they have made too successful a Progress: But I hope, *Ut lapsu graviore ruant, per Jesum Christum Servatorem nostrum*: That we may, if God so please,

Liv. Dec.

Jer. 15. 9.

Mat. 15. 9.

Gal. 2. 11.

Gal. 2. 5.

Phil. 3. 20, 21.

Hor.

Hor.

Isa.94.20. have cause and hearts to say and sing too: *There are the workers of iniquity fallen, they are cast down, they shall not be able to rise.* All the Workers of so great and grievous Wickedness, as to frame mischief by a Law; all that deny us the use of our Senses, to bring us into a Subjection, or Slavery rather, worse than death it self; because it will certainly damn us, Body and Soul. I cannot but esteem that a woful Opinion, and worse Undertaking, by which a man becomes, at once, an Enemy to God and Man: and such, as I conceive, is this of yours, notwithstanding the pretence of Charity wherewith it is vested. First, and most dreadfully, against God; because you thereby partake with Idolaters, the great Enemies to the Soul's Evi-
Aug. dence. *Idololatræ*, saith *Augustine*, *dicuntur, qui simulachris eam exhibent servitutem quæ debetur Deo:* that is, *They are said to be Idolaters, which give that Service to Images which ought to be given to God only.* Of which Guilt *Gregory de Valentia* being unable to quit the Church of *Rome*, according to St. *Augustine*, tried his Wits, and framed thereupon a new Definition of Idolatry for his purpose (whereof the Pagans themselves were never guilty) *viz.* that Idolatry is not the giving the Worship of God to a Creature; but the giving the Worship of God to a Crea-
Greg. de Val. de Idolat. lib. 2. cap. 1. ture, as to God. *Idololatriæ*, saith he, *genuina ratio est, Creaturæ divinum honorem habere sicut Deo.* Secondly, and that very damnably, against Men. First, against Papists themselves, by confirming them in a course of Will-worship and Idolatry, wherein they give God's Honour to another; who, by their so doing, resist God's Will,
Isa. 4.2, 8. and 48.11. not to give his Honour to another: and herein you, with them, subvert the Principle of Religion, in allowing, as it were, more Gods than one. Secondly, Against Protestants, and all other Orthodox Christians; by exposing them to a rational inducement of changing the truth of God for a Lie, the sincere Service of God for a superstitious one; whilst you (my Adversary in this present Controversie)

troversie) affirm, Papists, living and dying Papists, may be saved: but Papists deny the possibility thereof to Protestants. And herein you act contrary to the Principle of Reason; which requires the most resolute Champion for Prelatical Conformity, and Canonical Obedience, in all matters of danger to make use of the most probable means for Self-Preservation; but most especially, for their Souls Preservation: *For, what shall a man profit if he gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul.* Mat. 16. 26.

Discite justitiam moniti, non temnere Christum.

You and my self being in this Velitation, to make proof of our well grounded Reasons, not our perverse Resolutions; to use the strength of Argument, not the subtilty of Artifice: I do hereby challenge, with your self, all of your Judgment (if it continue your Judgment) by what Names or Titles soever dignified or distinguished, to answer my following Argument; against whom it is principally intended, for the vindicating, or to the vanquishing of your espoused and (to me) terrible Error, *scil.* That Papists, living and dying Papists, may be saved. Can an Idolater inherit the Kingdom of God? or, are not Papists Idolaters? It is true, *Herbert Thorndike*, who (*Proh dolor*) professed himself a Divine of the Church of *England*, and (*Heu dolum*) was preferred to be a Prebend of the Church of *Westminster*, in *England*; hath popishly declared for truth in print: That the Worship of the Host in the Papacy is not Idolatry: which is perfidiously done of him, it being contrary to the Doctrine of the Church of *England*, expressed in the Order for the Administration of the Sacrament of the Lord's Supper in the Book of Common Prayer, set forth by publick, and the present Authority, in manner following, *viz. Whereas it is ordained in this Office, for the Administration of the Lord's Supper, that the Communicants should receive the same* *Just weights and Measures pag. 125.*

See the Book of Common Prayer, in the Order for the Administration of the Lord's Supper.

same kneeling (which Order is well meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers; and for the avoiding of such Profanation and Disorder in the Holy Communion, as might otherwise ensue) yet, lest the same Kneeling should by any persons, either out of Ignorance and Infirmity, or out of Malice and Obstinacy, be misconstrued and depraved; it is here declared, that thereby no Adoration is intended, or ought to be done; either unto the Sacramental Bread and Wine there bodily received, or unto any Corporal Presence of Christ's Natural Flesh and Blood: For the Sacramental Bread and Wine remain still in their very Natural Substances; and therefore may not be adored (for that were Idolatry to be abhorred by all faithful Christians.) And the Natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's Natural Body, to be, at one time, in more places than one. Thus much, *cum privilegio*, I hope; and for the Reformation of all those by whose means treacherous *Thorndike* had his Preferments; or was permitted to communicate his vafrous, false, and Heretical Doctrine. I am perswaded, no one reputed, or real Opinion of such as have been accounted Protestants, hath ever been, or now is, of greater disadvantage to the Faith of Christ, professed in the Church of *England*, and to the Unity and Peace of the Kingdom of *England*, or of more noxious consequence to the Spiritual and Everlasting Estate of the several seduced Apostates, and seducible Members from the Communion of the Church of *England*; Then the Opinion, *scil.* that Papists, *Quà Tales*; or living and dying Papists, may be saved; for to speak freely, if that Opinion be true, what can hinder, but it must probably be, that Popery is the most saveable Religion of the two; when Protestants grant Popery to be a possible way to Salvation, whilst Papists utterly deny the possibility thereof to Protestantism! and therefore, with

Note.

no

no less reason are the Directions and Counsels of Popish Divines to be chosen and followed, before the Directions and Counsels of Protestant Divines, in matters of Religion: then the Advice of a Physitian which is a Papist, as to the Cure of a bodily Infirmity, is to be preferred before the Advice of a Physitian which is a Protestant; where it is confessed by the Protestant Artist, that the Cure may be wrought by the means and method prescribed by the Popish Practiser. But the Popish Artist professeth the Cure to be utterly impossible, as is by the Protestant Practiser advised. Blessed, and for ever be only adored the Majesty of that God, who, of his free and undeserved mercy, hath kept so many Protestants, even against their own reason, within the Pale of his Church, and the possible benefit of his Purchase. How can it be but admired, that any should continue Protestants? who, if judged out of their own mouths, cannot but be condemned for Hereticks (*si Nomina, sint Notamina*; that is, if Names, or Title, or Fame have in them propriety of signification and indication) which in Town and Country call Papists so confidently and commonly Catholicks, that it is become their assumed, and by most others, their appropriated Name. *Adeò probanda est Ecclesia nostra a Nomine Catholici, quod extorquet etiam ab invitis Hæreticis*, is *Barclay*'s brag; that is, *Yea verily, our Church*, to wit, the Roman Church, *is confessed and allowed from the name of Catholick; which even she forceth from the mouths of unwilling Hereticks.* Look to it better, ye careless ones, for the time to come; for it seems, by your gratifying Popish Wretches with the name of Catholicks, you do unwittingly confess your selves to be no Christians, or, at least, but Hereticks. It concerns us more than hath a long time been minded, to be carefuller of, and to be better acquainted with our Lord's Voice; lest when (He) the Shepherd of the Sheep cometh, and calleth his own by name, we lose the opportunity of his leading,

Barclay in Parænet. ad Scotos.

Joh. 10. 3, 4, 5.

leading us out, or our following of him, through ignorance of his Voice, and knowledge of the Voice of Strangers, from whom we should have fled; but whom we have followed, and with whom we have fellowed our selves, in resolute and rebellious manner against the Will of God. I descend now to the Argument; wherewith I doubt not, by the help of God's Grace, to demonstrate, that Papists, *Quâ Tales*; or living and dying Papists are incapable of Salvation. And this I trust to make manifest to all, and all sorts of Christians, and Men, before I have made an end: such only excepted, who are under the like Curse with those to whom the Prophet *Isaiah* was commanded by the Lord, on his Message, saying; *Go and tell this people; hear ye indeed, but understand not; and see ye indeed, but perceive not; Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, until the Cities be wasted without Inhabitant, and the Houses without Man, and the Land be utterly desolate, and the Lord have removed Men far away, and there be a great forsaking in the midst of the Land.*

Isa. 6. 9, 10, 11, 12.

To the Question therefore, without more or other ado.

Whether a profess'd Papist, quâ Talis; *or, living and dying a Papist, can be saved.* } Neg.

Which is thus proved.

If no Idolater can inherit the Kingdom of God,
Then every profess'd Papist, quâ Talis, *is damn'd.*
But no Idolater can inherit the Kingdom of God:
Ergo, *Every profess'd Papist,* quâ Talis, *is damn'd.*

The

The Sequel is thus proved.

Every profess'd Papist is an Idolater:
Ergo, *Every profess'd Papist,* quà Talis, *is damn'd.*

The Antecedent is proved thus.

If every profess'd Papist worships a Creature for God,
Then every profess'd Papist is an Idolater.
But every profess'd Papist worships a Creature for God:
Ergo, *Every profess'd Papist is an Idolater.*

The Minor is thus proved.

If every profess'd Papist worships the consecrated Host for Christ himself,
Then every profess'd Papist worships a Creature for God.
But every profest Papist worships the consecrated Host for Christ himself.
Ergo, *Every profess'd Papist worships a Creature for God.*

The Sequel is proved thus.

The consecrated Host is Bread, or Quid Creatum.
Ergo, *Every profess'd Papist worships a Creature for God.*

The Antecedent is proved thus.

If Popish Transubstantiation be but a Figment,
Then the consecrated Host is Bread, or quid creatum.
But Popish Transubstantiation is but a Figment.
Ergo, *the consecrated Host is Bread,* or quid creatum.

Though this foregoing Argument be intended, *Ad Hominem Reformatæ Religionis ſecundum Eccleſiam Anglicanam*: By which ſort of my Adverſaries, had Papiſts been declared Idolatrous Hereticks, as in truth they are, and as in duty they were bound to have made known, and to have manifeſted, doubtleſs, our Kings and our Counſellors, whether Parliamentary or privy, would never have had or tolerated Conjugal Unions, Oeconomical Cohabitations, and common Converſations, ſimply ſo taken with them and to them; whereby Diviſions, Maſſacres, and many deplorable Effects by Fire and Sword, and otherwiſe have been wrought among us; which I the rather ſo judge, becauſe (beſides the truth of Chriſtian Religion ſo requiring, and without Papiſts being manifeſted to be Idolaters) King *James*, of Royal Memory, and Preſidential Prudence; upon information that *Huntley*, a Papiſt, and great Peer of *Scotland*, did linger and delay to make offers for ſatisfying the Church; the King ſent him the Letter following, wrote all with his own hand; as my Hiſtorian hath reported.

My Lord,

Spotſwood's *Hiſtory of the Church of Scotland*, fol. 438.

I Am ſure you conſider, and do remember, how often I have incurred skaith and hazard for your cauſe. Therefore, to be ſhort, reſolve you either to ſatisfie the Church betwixt the day that is appointed, without any more delay; or elſe, if your Conſcience be ſo little that it cannot permit you, make for another Land betwixt this and that day, where you may uſe freely your own Conſcience. Your Wife and Barns ſhall, in that caſe, enjoy your Living; but

but, for your self, look never to be a Scotish Man again. Deceive not your self to think that, by lingring of time, your Wife and your Allies shall ever get you better Conditions. And think not that I will suffer any, professing a contrary Religion, to dwell in this Land. If you obey me in this, you may once again be settled in a good Estate, and made able to do me Service; which, from my heart, I would wish. The rest I remit to the Bearer; whose Directions you shall follow if you wish your own Well. Farewel. Note.

From *Dunfermlin.*

JAMES R.

Such was King *James* his care (upon personal and prudential motives) for the reclaiming *Huntley* to the Profession of the truth: what may be thought his Majesty would have done, had he been convinced of their Guilt of Idolatry! even that which I hope King *Charles*, the Grandson, will do, now those Idolaters are left without excuse, which is to banish them (if obstinate) from among us, for fear of Idolatry: and not only to excommunicate them, though *Excommunicatione majori*. That so King *Charles* the Second may never incur the skaith and hazard of his Grandfather King *James*, such as was the Gun-powder Treason, &c. nor the Calamities of his Father, King *Charles* the first; whom I have reason to believe, did dearly repent his waging War with the Mongrel mixture of those which did God love, with those whom God did hate. Memorable and gracious are the words of that lovely, and worthily lamented person, *Thomas*, Duke of *Norfolk*; which he uttered in the last Hour of his Life; *June* the fourth, 1572. which were as followeth.

Queen Eliz. Annals, pag. 299.

Twice there came Letters to my hands from the Bishop of Rome, *to which I never gave consent; nor to the Rebellion in the North. I renounced Papistry after I tasted the Sweet of Religion; and rejecting the Pope's Doctrine, I embraced the true Religion of Jesus Christ; believing wholly and solely in his precious Blood, my Saviour and Redeemer. Yet I cannot deny but many of my Family and Familiars were addicted to the Romish Religion; wherein if I have offended God, the Church and Protestants, I beseech him and them to forgive me.*

Nott.

Blessed be God for this great Grace vouchsafed that great Person, whereby, no doubt, he had good Hope in his death.

Prov. 14. 32.

It cannot but be confessed by every Papist explicitly or implicitly; and, as is acknowledged, consequentially, by the Author of the Pamphlet entituled Dr. *Stillingfleet* against Dr. *Stillingfleet*; that *If the Bread in the Eucharist be not transubstantiated into the real very Flesh of Christ, and if the Wine be not transubstantiated in the Eucharist into the real and true Blood of Christ; that then every Papist is an Idolater.* Nevertheless, though if it be possible for us Mortals to know any thing by the means of our Senses to be true, such a pretended Transubstantiation cannot but be demonstrably false: yet I expect not that Papists will confess themselves to be Idolatrous Hereticks.

Aug. de Civit. Dei, lib. 2. cap. 11

Quorum dicta contraria si toties refellere velimus, quoties obnixa fronte statuerunt non curare quid dicant, dum quocunque modo nostris disputationibus contradicant, infinitum esset; that is, *Whose repugnant Replies, if we so often would disprove, as they have often determined not to regard what they may say, as long as, in any manner whatsoever, they can contradict our Reasonings, it would be endless.*

How-

However, if the Pontificians shall boast themselves to be unconcerned in this Argument of mine; and, denying the Minor of my last Syllogism, shall by perverse disputings (against the Evidence of their Eyes) attempt the Justification of their senseless Transubstantiation (and which is therefore to be exploded, abhorred and condemned, because it is senseless; and to such a degree, as made the learned Arabian *Averroes* to renounce Christianity; saying, *Quandoquidem Christiani adorant quod comedunt, sit Anima mea cum Philosophis*: that is, *For as much as Christians adore what they eat, let my Soul have her Being with the Philosophers.*) Let them produce their Cause, and bring forth their strong Reasons; that we may see, know, consider and understand together; and I will gladly apprehend the opportunity of improving this Argument (another to the same purpose, and by the same Author, of Actual Success against a Popish Champion; having heretofore, by one of the Trustees of our Printing Priviledges, been causlesly refused an *Imprimatur*, but is nevertheless at my Soveraigns Command) for the proving every profess'd Papist (even, mine Enemies themselves being Judges) to be an Idolater; and rendring all their Protestant Confirmers and Favourers guilty of a Soul-ensnaring Error; or rather, a Soul-betraying Error, never to be recompenced with Life and Fortune; whilst, by the irrational Judgment of some, and the corruptly pretended Charity of others, it is Heretically affirmed, to the shipwrecking of Souls, and the danger of our Religion's Subversion; that Idolaters, that is to say, Papists; or Papists, that is to say, Idolaters, *quà Tales*; or, living and dying Papists, to be capable of Salvation. And now let him that dares (I would I could say for his Ears; but I do say, and have proved too, let what can be said to the contrary, upon the wilful and everlasting Perdition of his Soul) be for Popery or Papists, either by suffrage or silence, bare-faced and by name (that we may know

1 Tim. 6. 5.

Averroes.

Isa. 41. 21.

know whom we baffle or beſtow pains upon) or ſhall be careleſs to prevent the opportunity, not to ſay liberty of Papiſts, ſpreading their abominable Devotions, and diſſeminating their pernicious Doctrines, by Men walking about the Country in the Employment and Freedom of circumfaraneous Pedlers, amongſt a well-given, but ill guarded people. As if theſe were the days whereof the
1 Tim. 4. 12. Spirit ſpeaketh expreſly, that *In the latter times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils; ſpeaking lies in Hypocriſie, having their Conſcience ſeared with a hot Iron.* And, as if *England* were (now) becoming one of the number of thoſe Enemies of God's wrath, of whom the Prophet *Iſaiah*
Iſa. 59. 18, 19. pronounced: *According to their deeds, accordingly he will repay; fury to his Adverſaries, recompence to his Enemies; to the Iſlands he will repay recompence.* Which God, of his infinite goodneſs, prevent, by his gracious Pardon of our manifold filthy Offences; for which, and ſuch like, horrible Puniſhments of Terrors and Torments are prepared: but more particularly, and in eſpecial manner, our unthankfulneſs for exorated, ſignal and ſeaſonable Bleſſings and Benefits vouchſafed us, though much unworthy. *Ingratitudo*, ſaith *Auguſtine*, *eſt vitium compoſitum, eſt ſpongia vitiorum*: that is, *Unthankfulneſs is a deviſed Corruption a ſponge* (as it were) *wherewith wicked Wretches*
Aug. Heb. 6. 9. *wipe out of their memories all God's mercies.* But I will hope better things, though againſt hope; even things which accompany Salvation, although I thus ſpeak, and have thus (no more freely than faithfully) ſpoken, next to the Salvation of Souls; for the ſafety of my Prince, and the proſperity of his Sovereignty: for I am verily perſwaded in my heart, if his Majeſty had known that Papiſts, living and dying Papiſts, are incapable of Salvation, and to whom
Jude 13. and ſuch like is reſerved *The blackneſs of darkneſs for ever*; he would never have permitted Papiſts one opportunity of making the Soul of any one, of the moſt abject or forlorn,

born of his Subjects, to become a Prey to Popish Impostures. And now, that his Majesty doth, or may know the same to be true, I hope he will command it (if need be) to be tryed; that we may no longer halt between two Opinions so irreconcileable and destructive: Nor those Idolaters (if they shall hate to be reformed) be longer tolerated an opportunity of cunningly laying Snares for us; *and communing* (in our *Israel*) *of laying Snares privily; and saying, who shall see them?* That in his Majesty's days, the Righteous may flourish, the Ungodly be forsaken. The Generations, that Generation, of God's Wrath be both rejected and ejected. And then, and not till then, may we hope for abundance of Peace to be enjoyed, and to be established among us; so as to have no decay, no leading into Captivity, and no complaining in our Streets: to be a happy people in such a case, *Having the Lord for our God: And to have that faith continued among us, without which it is impossible to please God: And that holiness, without which no man shall see the Lord: and therefore, cursed be the deceiver, of what quality and condition soever: For if we shall still do wickedly* (so wickedly) *we shall be consumed, both we and our King*; Which God forbid.

1 Reg. 18. 21.
Psal. 64. 5.
Psal. 72. 7.
Psal. 144. 14, 15.
Heb. 11. 6.
Heb. 12. 14.
Malachy 1. 14.
1 Sam. 12. 25.

Having thus finished my Argument, and accomplished my promised Demonstration for the Subversion of Popery, and the exiling of Papists (if incorrigible) from out of our English *Israel*, and the Dominions thereof. It will not be amiss or unacceptable (I hope) to importune an universal Consideration thereof, and laying of the same to every one of our hearts; that my Demonstration may have its perfect Work, and desired Effect, for the Reformation of all in Error, if God so please, or for the punishment of Popish, and other evil Doers, and for the praise of them that do well; the formal and constituent property of all Power, which can challenge Subjection and Obedience by Divine Derivation: *For there is no power but of God.* The

Rom. 13. 1, &c.

Powers

Powers that be, are ordained of God. And Rulers (by God's Authority) are not a terror to good Works, but to evil Works: and therefore, if thou wilt not live in fear of the Power; do well, and thou ſhalt have praiſe of the ſame: for (ſuch) Rulers are the Miniſters of God to thee for Good. But if thou do that which is evil, be afraid; for they bear not the Sword in vain; for they are the Miniſters of God, Revengers to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake: For, for this cauſe pay we Tribute alſo; for they are God's Miniſters, attending continually for this very thing. *Render therefore to all their Dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Honour to whom Honour belongeth.* Who but a Rebel to Reaſon as well as Rule, will invalidate or impeach this Doctrine and Direction! *And whilſt he that rules over men, is* (according to his duty) *juſt, ruling in the fear of God.* Who but a Miſcreant will corrupt this Equity with Iniquity! this holy Law with Helliſh Licentiouſneſs! None elſe will endeavour the doing of it: none elſe would ever have done it. And therefore my hope and prayer ſhall be, that the Throne of my Sovereign may, by the mighty power of God, be eſtabliſhed upon the firm Foundations of Truth and Righteouſneſs. *Qui amat Regem, amat Legem; qui amat Legem, amat Regem: Regem dominantem, Legem Obligantem: Legem dirigentem, Regem protegentem*: that is, *He which loves the King, loves the Law; and he which loves the Law, loves the King: The King's Domination, the Law's Obligation: the Law directing, the King protecting.* Which God, of his infinite mercy, grant, for the Glory of his Great and Good Name, and the Safety and Salvation of my Soveraign, and all his Conſcionably, not Cunningly, Loyal; and Scripturally, not Sceptically Religious Subjects; till *Shiloh* come: that all and every one of us fearing the wrath of the Lamb, not one of any of us all may

2 Sam. 23. 3.

feel

feel the Wrath of the Lamb: and that all, and every one, being convinced, that whosoever liveth in his Sin without Repentance, shall die in his Sin without Forgiveness: We may all, and every one of us, *Repent therefore, and be converted; that our sins may be blotted out: when the times of refreshing shall come from the presence of the Lord. Amen. Amen.* Act. 3. 19.

My heart was hot within me: and whilst I was thus musing, the fire kindled, and at the last I spake. Psal. 39. 4, 8, 9.

And now, Lord, what is my hope? truly my hope is even in thee.

Deliver me from all mine offences, and make me not a rebuke unto the foolish.

Soli deo Opt. Max. sit Gloria & Adoratio: Obedientia & Gratulatio, in Secula Seculorum. Amen.

Vade mi Libelle, & Vale: ad Victoriam, & ad valetudinem.

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A Sermon preached at *High Wickham*, in the County of *Bucks*; wherein the Minister's Duty is remembred, their Dignity asserted, Man's Reconciliation with God urged. By *Samuel Gardner*, Chaplain to his Majesty.

The *Norfolk* Feast, a Sermon preached at St. *Dunstans*, being the day of the Anniversary Feast for that County. By *William Smythes*, Minister in that County.

The Speech of Sr. *Audley Mervyn* Knight, His Majesty's prime Serjeant of Law, and Speaker of the House of Commons in *Ireland*: delivered to his Grace the Duke of *Ormond*, Lord Lieutenant of *Ireland*, the 13*th*. of *Febr.* 1662. in the Presence Chamber in the Castle in *Dublin*.

A Sermon preached at the Funeral of the Right Reverend Father in God, *James*, late Archbishop of *Armagh*, and Primate of all *Ireland*, by the Right Reverend Father in God, *Henry*, Lord Bishop of *Meath*. Whereunto is added a Funeral Oration upon that occasion in the Name of the University of *Dublin*, at the Herse of him their Vice-Chancellor.

ΕΥΡΗΚΑ, ΕΥΡΗΚΑ. The Vertuous Woman found. Her Loss bewailed, and Character exemplified, in a Sermon preached at *Felsted* in *Essex*, *April* 30. 1678. At the Funeral of that most excellent Lady, the Right Honourable, and Eminently Religious and Charitable *Mary*, Countess Dowager of *Warwick*; the most Illustrious Pattern of sincere Piety and solid Goodness this Age hath produced. With so large Additions as may be stiled The Life of that Noble Lady: By *Anthony Walker*, D. D. and Rector of *Fyfield* in the same County. To which are annexed some of her Ladiship's Pious and Useful Meditations.

A worthy Communicant: or a Treatise shewing the due order of Receiving the Sacrament of the Lord's Supper: By *Jeremiah Dyke*.

The Way to Salvation, or the Doctrine of Life Eternal; laid down from several Texts of Scripture, opened and applied: fitted to the capacity of the meanest Christian, and useful for all Families: By *John Hieron*.

Solitude improved by Divine Meditation; or a Treatise proving the Duty, demonstrating the Necessity, Excellency, Usefulness, Nature, Kinds and Requisites of Divine Meditation: First, intended for a Person of Honour, and now published for general use: By *Nathaniel Ranew*, some time Minister of *Felsted* in *Essex*.

Moral Vertues baptized Christian, or the Necessity of Morality among Christians, by *William Shelton* of *Binsted Magna* in *Essex*.

The Burning of *London* in the Year 1666. Commemorated and Improved in a hundred and ten Meditations and Contemplations: By *Samuel Rolle*, Minister of the Gospel, and some time Fellow of *Trinity College* in *Cambridge*.

Natural

Natural Theology, or the Knowledge of God from the Works of Creation; Accommodated and Improved to the Service of Christianity: by *Matthew Barker*.

Christ and the Covenant, the Work and Way of Meditation; God's Return to the Soul of Nation, together with his preventing Mercy: Delivered in ten Sermons, by *William Bridge*, some time Minister of *Yarmouth*.

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Iter Boreale, with other select Poems; being an exact Collection of all hitherto extant, and some added, never before Printed: By *Robert Wild*, D. D.

A Synopsis of Quakerism, or a Collection of the Fundamental Errors of the Quakers: By *Thomas Danson*.

A Poetical Meditation, wherein the Usefulness, Excellency, and several perfections of Holy Scriptures are briefly hinted: By *John Clark*.

Twelves.

Correction, Instruction, or a Treatise of Affliction; first conceived by way of private Meditation, afterwards digested into certain Sermons, and now published for the help and comfort of humble suffering Christians: By *Tho. Case*.

The Poor Doubting Christian drawn to Christ: By *Thomas Hooker* of *New England*.

Ovid's *Metamorphosis* in English Verse: By *George Sandy*'s.

Æsop's Fables, in Prose, with Cuts.

The

The Principles of Christian Religion, with a brief Method of the Doctrine thereof, corrected and enlarged: By the Reverend *James Usher*, Archbishop of *Armagh*.

A plain Discourse of the Mercy of having Godly Parents, with the Duties of Children that have such Parents: By *M. Goddard*.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ, *Novum Testamentum; huic editioni omnia Difficiliorum Vocabulorum Thesauro, quo in Georgii Pasoris Lexico Graecumdice reperiuntur in Margine apposuit* Carolus Hoole; *in eorum scilicet gratiam qui primi Graecae Linguae Tyrocinia faciunt.*

FINIS.